



THE COMPLETE WORKS  
OF

RUDOLPH  
GLAUBER

trans: Chris. Packe



ELIAS ARTISTA

OF  
ELIAS THE ARTIST :

OR,

What we are to understand by Elias the Artist, and what he is to reform in  
the World at his coming.

VIZ.

The true Spagyrical Medicin of the Ancient EGYPTIAN Philosophers, which has been lost for above 1000 Years, and will be restored by him, and illustrated with many new Inventions, by rejecting much unprofitable Smut-work, and pointing out a nearer and better way to obtain good Medicines, with little Trouble or Charges; which true Medicine he will bring along with him, and declare the same to the present deceived World. Translated out of the HIGH-DUTCH.

*Courteous Reader,*

Towards the end of my last published Treatise concerning the Infernal GODDESS PRESERPINA, I took occasion to mention, that probably soon after my Death, the long-since fore-told ELIAS ARTISTA would appear, and bring along with him a great Light, to enlighten the dark World, enabling them to reject the Evil, and embrace that which is good: As likewise, that many great changes will happen in divers Kingdoms, and especially in the ROMAN Empire, where one Potentate will overcome the other, and make himself Master of his Dominions. I there also shewed what, PARACELsus hath declared concerning ELIAS ARTISTA, and fundamentally confuted the groundless Opinion of some Persons concerning the same in my Fourth Part of the Prosperity of Germany, shewing that that Prophecy is not to be understood according to the Letter, and to be meant of some great Man in the World, but Magically; for the word ELIAS by transposition of Letters, makes out SALIA, and so likewise doth the word ELISHA, as I have formerly explained these words in my Treatise Of the Nature of Salts. ELIAS ARTISTA therefore according to the style of Philosophers, signifies extra-ordinary and unknown Salts, by which great and incredible things may be performed, and accordingly when manifested, will be the cause of great changes in the World.

These Salts were known to the Philosophers of old, who yet did not think fit any further to open themselves concerning them, than in declaring, that the Philosophers Stone must be prepared by them. Turba Philosophorum speaking concerning this matter, saith, THIS OUR SALT ENCREASES THE REDNESS IN SOL, AND WHITENESS IN LUNA, and further, IF GOD HAD NOT CREATED THIS SALT IT WERE IMPOSSIBLE TO MAKE THE ELIXIR. It is probable, that the Philosophers who wrote concerning this wonderful SALT, had no knowledge of any other, supposing that this SALT only was proper to extract and prepare Tinctures. I must acknowledge there is no SALT in the World, that hath such virtue to encrease and exalt the Tincture in common as well as Philosophical SOL and LUNA, and that as it were in a moment, as soon as the Monarch of SALTS is added to them. Neither doth our SALT only exalt, but it also joins the King of Metals so indissolubly with his Queen, that no Art can separate them. A thing worth our wonder, that a Volatile white SALT should have the power to meliorate SOL and LUNA, and to exalt the same permanently. For to give some further light to the matter, I declare, that this SALT of which the TURBA speaks, doth sublime white, and

being dissolved in Water, gives a white Solution: It is white, and continues white both in and out of the Fire, and is altogether Volatile, for which reason I have called it my SECRET SAL ARMONIACK; but as soon as it is joined With SOL or LUNA it becomes fix, and makes the SOL and LUNA fixer than they were before, affording them a kind of PLUSQUAN perfection, and inseparable Conjunction, Let none think that this SALT of which I here speak, is like, or the same with that, which is made of Oil of Vitriol and Spirit of Urine, of which I have treated in the Seventh Part of my PHARMACOPEA SPAGYRICA; for this our Sovereign SALT has no affinity with that, for as much as that SALT makes all things Volatile, and separates their purer part by Sublimation from the gross FACES; but this our white SALT, though it be unfixt it self, yet has the power to fix unfixt Metals, so as to endure the Test, provided always that the virtue of this. unfixt SALT, be first fixed by its conjunction with SOL and LUNA. For the whole substance of this SALT (which the Philosophers have called a Bishop or High Priest) when SOL and LUNA as King and Queen are inseparably joined by it, doth not abide with the SOL and LUNA, but only by its hidden Tincture and Virtue, whereby it exalts all colours, the unprofitable body of the SALT separating from them, as soon as the Conjunction is made, even as a Priest, when he has joined two Persons in Wedlock goes his way, having performed his Office. And indeed this inseparable Conjunction of SOL and LUNA, may well be compared with the Conjunction in Marriage performed by a Priest; for as when the Priest has joined two Parties together in Wedlock, they must inseparably continue so till death; so likewise when the Metallick Copulation of SOL and LUNA is performed by means of our Metallick High Priest, consecrated by JUPITER, then are their Bodies thence forward inseperable; the Wather finds no ingress into them, the Air cannot pierce them, and Earth much less, yea, the strongest of all Elements, the Fire hath no power over them, but, like a Married Couple, abide together in all contrariety and adversity, and according to their Kind do multiply IN INFINITUM, being supported with due Food and Nourishment; for we know, that except we be refreshed and strengthened with Meat and Drink, we can neither live nor multiply; the multiplying virtue in many and all Creatures proceeding from the Nourishment they take in. And the same we are to understand also concerning the Metallick Multiplication, for when SOL and LUNA are permanently conjoined, by means of the Metallick High Priest, this

alone is not sufficient in order to their multiplication, but they moreover must be supported with convenient Meat and Drink. And as Man at his first coming into the World is nourished with his Mothers Milk, in like manner the Philosophers do feed their SOL and LUNA with their Mothers-Milk, that is, with their first Essence, from whence they derived their Original. Now we know that in contemptible ANTIMONY, the first ENS of SOL, is copiously to be found, and may with ease be drawn thence, in the appearance of Milk, with which SOL and LUNA are to be nourished in order to their Multiplication and Increase. The Nourishment then wherewith our conjoined SOL and LUNA are to be refreshed, and disposed to a Multiplication IN INFINITUM, is our LAC VIRGINIS, Virgin Milk and Mercurial Water, which strengthens and increaseth the Procreative Seed in SOL and LUNA both in quantity and quality. Wherefore also this feeding or inceration has always been recommended by the Philosophers, as a most necessary thing, whereby, as it were, a new life, and multiplying virtue is communicated to the inseparably united SOL AND LUNA.

Furthermore we are to know, that after common SOL and LUNA by means of the SALT of Art, are inseparably conjoined and exalted in their colours; yet nothing can be performed with them, because they want an ingress into other Metals, which they have lost by their Conjunction, which therefore must be restored to them by means of our mercurial Water, which not only communicates Ingress, but also easie Fluxibility and Multiplication to the destroyed Bodies of SOL and LUNA. For when our MERCURIAL Water is fixed in Conjunction with the fixt SOL and LUNA, then it is no longer a Volatile MERCURY, but is changed by the exalted SOL and LUNA to a fixt Tincture. This done, if we would multiply this Tincture, we must add to it some of our MERCURIAL Water, and fix them together as before, which Multiplication we may repeat as oft as we please. For when once SOL and LUNA are made irreducible and more than perfect, by means of our SALT of Art, we need never after to begin our Work a-new, but only mingle the fixt with the volatile in order to their Fixation; seeing that our MERCURIAL Water is in its inside better than SOL, for which reason also it turns the SOL and LUNA when fixed with them into mere Tincture. Let no Man wonder why in this Operation we join SOL and LUNA together, and not rather make use of SOL alone, forasmuch as this LUNA hath no colour at all outwardly, though in its inside it be higher of colour than SOL it self, both which Metals

nevertheless, except their colours be exalted by the SALT of Art, and Inceration, without our MERCURIAL Water can never be changed into a true Tincture, because SOL and LUNA have no more Tinctures than is sufficient for themselves, but being exalted by the tinging SALT of Art, they are capable of colouring white Metals, but not before. Indeed SOL alone without the addition of SOL may be exalted by our SALT of Art, and MERCURIAL Water into a Red Tincture. In like manner also may LUNA alone be exalted in its whiteness by our SALT of Art, and MERCURY, one part of which exalted LUNA tingeth many parts of VENUS into good and fixt LUNA, for our MERCURY where-with we incerate and multiply, may be fixed into a Red or White Tincture, according to the ferment we join with it, with SOL it makes a red, and with LUNA a white Tincture. However the best way is to put SOL and LUNA together in due weight and proportion, exalting them with the SALT of Art, by which means the whiteness in LUNA when joined with SOL, becomes changed into Redness, of which mine Eyes are Witness. Of this Exaltation of SOL into a high purple colour, and of LUNA into the highest whiteness, I gave an Ocular Demonstration to some of my Friends, before my Sickness, but none of them have since undertaken the Work, and my self by Sickness have been hindered hitherto.

OVID excellently describes the preparation of this Tincture, where he tells us, that JUPITER, having changed himself into a Golden Rain, fell through the Tiles into the Lap of DANAE, (shut up by her Father ACTIFIUS King of the ARGIVES in a strong Tower) and got her with Child, of whom afterwards PERSEUS was born, who in process of time being mounted on the Winged Horse PEGASUS, killed the Sea-Monster, delivering the fair ANDROMEDA, whom he took to Wife; and afterwards vanquished the GORGONS, and made himself Master of the Golden-fruit-bearing-Orchard. In which Fable the whole Work is clearly and punctually described, but the reason why it is so little understood, is, because so few makes it their business to consider thereof, or put their hands to the Work. For attentively considering the matter, we find that the King of the ARGIVES, in the sense of the Philosophers, is our Black Lead, whence we prepare our Snow-white VIRGIN MILK or Mercurial Water, which is the Beautiful DANAE, that becomes impregnate by JUPITER'S Golden Rain. ARCHIVUM signifies a Treasury of secret and important Records, and no Subjects contains more secrets, than doth our Black MAGNESIA. What is more lovely to behold than JUPITER'S Golden Rain,

whereby the fair DANAE becomes impregnate? And from whence does this Rain proceed, but from our SALT of Art, without which it were impossible for JUPITER to change the SOL into such a desirable Rain? What is the Beautiful ANDROMEDA else, but DIANA the Consort of APOLLO, who is exposed to the Sea-Monster to be devoured, and is delivered by PERSEUS. And, in a word, the whole Work of preparing a Tincture from the foresaid Subjects is so clearly set down by OVID, as it could not well be set down more clearly; and yet how little is it understood, by reason of the general Stupidity and inadvertency of the Readers. I have here discovered all the ingredients belonging to this Tincture, so as nothing remains, except putting hand to the Work, and begging God's Blessing upon it: For no good thing was ever the effect of idleness; But Praying, Seeking, and unwearied Labour, are the Well-Springs of all useful Arts.

And herewith I shall conclude the use of the SALT of Art, in preparing the universal Tincture upon all Metals, transmuting the same into SOL and LUNA. I suppose it hath been sufficiently made out, that the foretold ELIAS ARTISTA, is nothing else, but this our SALT of Art, whereby the Redness in SOL, and Whiteness in LUNA are exalted into Tincture. Wherefore also this Salt, by those who know its use, has been called the Monarch of Salts: For every Species of things that its Monarch, excelling all the rest of the same kind; upon which account, PARACELSUS, who in his life time had not his Peer, obtained the Title of Philosophers, Physicans and Monarch of Chymists. Forasmuch therefore, as our Salt of Art hath not it like in the World, for working Wonders in ALCHEMY, it may well be called the King of Salts: tho' indeed there be one only Salt which excels him, as far as ELIAS excelled his Servant ELISHA: For as ELIAS went up to Heaven In a fiery Chariot, leaving his Mantle to ELISHA, so this Salt may more properly be compared to ELISHA, than ELIAS, because ELISHA staid here beneath, and did not ascend to Heaven, as ELIAS did. Now the Chymists generally prefer that, which ascends by the force of the Fire, before that which stays behind, tho' this Rule be not without Exceptions; for that which remains is not always to be rejected, because sometimes much good lies hid in it: As we may perceive in ELIAS his Ascension to Heaven, who left his Mantle behind, which was not without Virtue, as appeared when ELISHA with it divided the River JORDAN, going over dry-shod. The chymists commonly call that which remains after Distillation, or Sublimation, CAPUT MORTUUM, but without good

ground, because in that which stays behind, often a great vivifying Virtue lies hid. This we may gather from the Virtue (as has been said) remaining in the Mantle of ELIAS, and in the dead bones of ELISHA, which as soon as it touched the dead Body raised it again to Life: If ELIAS his Mantle had been a dead thing, ELISHA could never have divided JORDAN therewith, nor could ELISHA'S bones have raised the dead to Life, if they had been dead and without Power. Consider well what I have said, and you will find more in it, than I dare more plainly declare; remembering always, that JORDAN is nothing else, but our MERCURIAL Water.

**Concerning** ... (the rest of the title has been purposely destroyed - D. H.)

Having already heard, how by means of the fixative SALT of Art, common SOL and LUNA may be prepared into a Tincture, for the cure of Men and Metals; it now remains to be declared, how, by means of the Volatilizing SALT of Art, most excellent Medicines may with ease, and small Charges, in a very short time be prepared, out of all Vegetables, Animals and Minerals. We are here to take Notice, as has been already hinted, that the Property of our SALT of Art, is, to make the volatile METALLICK Subjects fixt; of which fixative Property, notwithstanding it may in a few hours, easily and without Charges be devested, and a Power of Volatilizing all things introduced into it, instead thereof, by which, incredible things may then be performed, both in Physick and Alchemy. Of which wonder-working SALT, the present World knows nothing at all, and probably nothing will be known of it, till God shall permit it to be revealed by ELIAS the Artist. What I know of it, I am willing to communicate for common Good, not doubting, but that God in his due time by means of Good men will reveal the rest. To volatize this fixative SALT of Art, is an easie thing to the Wise, but to the Ignorant altogether incredible; though it be no difficult thing to me, to make it credible and apparent, which if thou wouldest do likewise, proceed thus: Pour upon our SALT of Art, in due proportion good Spirit of Wine, which draw off by Distillation, and you will have a wonderful Spirit, of great Virtue; but you will find your SALT of Art so weakened, as it cannot be used again: But the Spirit of Wine, impregnated with the Virtue of the SALT, performs Wonders, that were never yet made known to the World, of which we shall hear more hereafter. For the Spirit of Wine in this



abstraction hath its Virtue multiplied ten fold, so as it not only extracts the Essence of Vegetables, Animals and Minerals, both easily and suddenly, carrying them over the Helm, but also extracts the Tinctures from SOL and LUNA, and all precious and common Stones, and brings them over. Of which Extraction and Separation of the tinging Soul from fixt and unfixt Bodies, no Philosopher hitherto hath divulged any thing. Let us now take a view of the great Secrets, which may be obtained by means of our Alcolized Spirit of Wine. PARACELSUS had an Alcolized Spirit of Wine, which he called ALCOHOL VINI, with which he did great things; but it is not likely, that his ALCOHOL VINI, was of the same Virtue, as mine here described; for if so, it could not have been so long concealed. However it be, we cannot deny PARACELSUS the Title of Monarch of Physicans and Alchymists, though he may have been ignorant of our SALT of Art, with which our ALCOHOL VINI is prepared, for no Body knows all things; and God bestows his Gifts, as best pleaseth him.

But to our return to our ALCOHOL VINI, and the manner of using it. First we are to take Notice, that as for Vegetables and Animals, they are to be reduced to Powder. If they be dry, but if fresh, they need only to be a little bruised or chopt, and then pour upon them our ALCOHOL VINI; if the Subjects be dry, we may digest a while before abstraction, but in case they be moist, we may distil the Spirit immediately, which carries over with it all the Virtue of the said Vegetables and Animals, together with the Taste and Smell, and poured upon Flowers, and distilled, sometimes brings over their Colours also, which hitherto hath been looked upon as very difficult, if not impossible. But before we make use of it upon Minerals, we must prepare them, for our ALCOHOL VINI is not strong enough to lay hold on hard Minerals, and compact Metals, so as to extract their Essences, and therefore they must be first opened with waters, that are not Corrosive, and afterwards be digested with our ALCOHOL VINI and then distilled; which being performed in this Order, the ALCOHOL will carry their Essences with it over the Helm. This is the true Preparation of Vegetables, Animals and Minerals, in order to the extracting of your Essences, by means of our ALCOHOL VINI. But here we must observe, that this Preparation of fixt Metals, by opening of their Bodies, must be done with fixt Liquors, arid not Volatile; for if the dissolvent were Volitale, it would come over in Distillation with the Spirit of Wine, and spoil all; because after

Distillation, the Spirit of Wine must be separated from the Essence it hath brought over with it; now if the dissolvent, by being Volatile, should come over the Helm, it would remain with the Medicine, and consequently spoil it. We are therefore to remember, that this dissolvent must be Fiery, not Corrosive, without any Smell or bad Taste: The dissolvent being as necessary to our Work, as is the Spirit of Wine it self: Wherefore he who intends to plant good Fruit, in this Gold-bearing Orchard, must be provided with both these Keys, viz, with a MENSTRUUM, not Corrosive, to dissolve Metals and Minerals, and with a well prepared Alcolized Spirit of Wine, without which, he cannot obtain the Tincture of Metals.

Having thus spoken of the foregoing Preparation of Vegetables, Animals and Minerals, in general: I shall now proceed to shew in particular, how out of them most surpassing, and excellent Medicines may be prepared.

And first to begin with Vegetables; their Essences are to be distilled in BALNEO, with a moderate heat, changing the Receptent when it is needful: For that which comes over, first is of another Nature, than that which distils next, and that again differs from that which comes last. There are some Vegetables, that first give their best part, and the worst last, whereas in others, the worst comes first, and the best stays till the last. For the rest, it is easily apprehended, that the Virtue of Flowers and Herbs, especially, when green and tender, doth more easily yield to Distillation, and come over sooner than the Essence of hard Wood, which is more closely shut up in its Body. He that proceeds aright in this Work, will meet with great delight and Satisfaction, and bless God for the Communication of this Light. For our Alcolized Spirit of Wine brings over Vegetable Essences, of a most fragrant Odour, which common Spirit of Wine can never do: We may indeed extract Vegetables, and Minerals with common Spirit of Wine, but cannot carry the said extracted Essences over the Helm; Which extracts made with common Spirit of Wine, are not to be compared with those, which our ALCOHOL VINI brings over with it, differing as much as the shell from the kernel. For our Essences, as soon as they are taken into the Body, penetrate it throughout, passing every where to find out their Enemies, and when found Attack, and put them to flight, which gross Medicines cannot perform. The like Virtue is also in those MERCURIAL SALTS, Tinctures or Souls of Metals, that come over in the flame of the distilled Spirit of Wine, which also penetrate the Body throughout, chasing their

Enemies before them; and the Tinctures of Stones in the same manner prepared do the like. Which we must not so understand, as if the Alcolized Spirit of Wine were to be taken into the Body, together with the Tincture, for indeed it must be separated from it. As for instance, when I have brought over the Quintessence of Flints or Crystals, with our ALCOHOL VINI, and have a mind to make use of it against the Stone in the Bladder or Kidneys, or Stones that are grown in the joints, I must not exhibit this Essence, as it is mixed with the Spirit of Wine, for if so, the good effect, that might be looked for from the Essence, would be spoiled by the great heat of the Spirit of Wine, which is the reason the same must be separated from the Essence, before it can be given inwardly. Now this Separation cannot be done by Distillation, because both would come over together. Neither can the Tincture or Essence of the Stone, be separated from the Spirit of Wine, by Precipitation. What is to be done therefore in this Case? The only way to attain our desire, is to kindle the burning Spirit, and let the flame come under a large and capacious Helm or Head, made for that purpose, by which means the Spirit of Wine is consumed in the flame, and the incombustible Essence of Crystal remains in form of a sweet and pleasant Oil. We are also to note, that in this burning away of the Spirit of Wine, the SULPHUR of Wine only is consumed, and the incombustible MERCURY of Wine, being condensed in the Head, falls into the Receiver, in the appearance of a sweet Water.

N. B. We are to observe, that the most highly rectified Spirit of Wine, is much about half water, which water ascends with the flame, and is caught in the Recipient. Yet is not this WATER any common WATER, but indeed a powerful WATER of Life, especially when the Spirit of Wine hath been rectified from Aromatical, or Medicinal Subjects, but even without this, it is of very good use, because the incombustible MERCURY of Wine lies hid in it, and may be separated from it, by abstracting the said WATER in a very gentle vaporous Bath, which done, the MERCURY of Wine stays behind, in the form of a white lovely SALT, full of heavenly Powers and Virtues: For which cause the SALT or MERCURY of Wine, hath been always termed by the Philosophers, Heavenly SALT.

It is likewise to be noted, that after the WATER is abstracted from the Spirit of Wine, the said WATER is not devoid of all Virtue, as invisibly containing some part of the foresaid Heavenly SALT, especially if the Spirit of Wine in its Rectification, hath been impregnated with Spices, or other good Subjects: For according to the different impregnation of the

Spirit of Wine, the Heavenly SALT, or MERCURY of Wine, will be more or less powerful. Thus we have seen in what manner the Essences of Flints and Crystals are to be prepared, with the help of our ALCOHOL VINI.

When this Spirit of Wine Crystallized is kindled and burnt away under a large Head, the greatest part of the Essence of Crystals remains behind, in the form of a pleasant clear Liquor, which is the most Sovereign Medicine against all Diseases proceeding from TARTAR, viz. Stone in the Bladder, Kidneys and other parts of the Body, which it dissolves, and carries off. But the most pure part of the Crystals mounts with the flame into the Helm, in form of a clear Water, which when abstracted in a vaporous Bath, the MERCURY of Crystals stays behind, in form of a lovely white SALT, which is of far greater power in the Stone, Gout, and like diseases, than the fixt Oil or Liquor, which remains in the Vessel after the Spirit of Wine is burnt away. In like manner, we may proceed with other Stones. Yet we are to understand, that all Stones have not the same Nature or Property: Thus we find several sorts of Crystal, viz. some White, Transparent and clear, others White, but OPAKE and dark, also Green, Blue, Yellow, Red, and black Crystals, all which by the help of SALTS, are melted into Glass of several Colours. Amongst these Crystals are also reckoned, Flints, Pebbles, Gravel and Sand, which likewise suffer themselves with SALTS to be melted into Glass. All these forementioned Stones, may with ALKALICK SALTS be melted, and afterwards by DELIQUUIUM be resolved into a Liquor, concerning which Liquors, I have treated at large in the Second Part of my Furnaces.

These Stones that suffer themselves to be melted, with the Addation of ALKALIES, may also, with Lead-ashes, be reduced to transparent Glass. Whereas precious Stones, viz. Diamonds, Rubies, Saphirs, Jacinths, Granates, & etc. are of a quite different Nature, which neither by ALKALIES, nor Lead, can be run down into Glass: Wherefore also none have been found hitherto, that have been able from them to prepare any good Medicine, as not yielding to the most Corrosive Waters whatsoever.

N. B. And though indeed, I know a way to dissolve them without any Corrosive, yet do not think it proper to communicate the same in this publick manner.

There is another sort of Stones, which are commonly found in Rich and fat Earth, and sometimes also in Rivers or Brooks, such as LAPIS JUDAIEUS, LYNEIS and others, which being not very hard, may be dissolved in good

Spirit of Salt, which Solutions are by some of our common CHYMISTS used against the Stone, but without any good Success, forasmuch as the Body of the Stone is not at all meliorated by being dissolved in Spirit of Salt, but rather made worse; because by this means, there is no Separation of the pure from the impure. But if any Man will take the pains to reduce these Stones into Essences, in the way before specified, he will find them much more available in all sorts of TARTAROUS Distempers.

There are also several kinds of Lime-stone, which cannot be melted with Addition of ALKALIES or the Ashes of Lead, but by a strong Fire are burnt into Lime. Amongst which Lime-stones, we may reckon the LUDUS OF VAN HELMONT, which like other Lime-stones, may be sublimed, with our strong(acid-?) and afterwards reduced into a Liquor, of which I have treated elsewhere, and particularly in the Seventh Part of my PHARMACOPAEA SPAGYRICA. Out of these Stones, after they have been first burnt into Lime, a most excellent Medicine may be prepared against all kinds of the Gout: BASIL VALENTINE assuring us, that he with Essence of quick-Lime, cured the Chancellor of the Emperiour of GERMANY of the Gout: Which we may the rather believe, because BASIL VATFNTINE knew the way of separating the MERCURY from the Spirit of Wine, by enkindling it; and hath also described an instrument of Copper, for performing that Operation: And knowing all this; he could not be unacquainted, that the Essence of Quicklime, being united with Spirit of Wine, and afterwards meliorated, and putrified by burning it away, was separable from it, which he having reduced to Practise, obtained this excellent Medicine for curing of the Gout.

We are further to know, that there be other, and better Stones, to prepare an universal Medicine against the Gout and Stone, by means of our ALCOHOL VINI; after they have been first burnt afford a Lime that is very Caustick; and of a like Nature are all Sea-productions, viz. the Stones that are found in Sponges, all sorts of Coral, Pearl, and Mother of Pearl, all which may be reduced by Fire, into a Lime of great and excellent use.

But above all other Stones, I esteem those that are found in Beasts, Birds, Fishes or Man, which being reduced into a Calx, and their Essences extracted with our ALCOHOL VINI, may then be grought into a pleasant Liquor of great use.

Amongst Fishes, the best Stones are found in Haddocks and Whittings, Crabs Eyes also are very good, but must be calcined before they can be of

any good use in Physick; for without that, they are more proper to generate the Stone, than to expel it.

Having thus declared, how, from some Stones, good Medicaments may be prepared against the Gout and Stone both of the Bladder and Kidney; we will next shew, what kind of Stones are proper to be extracted with our ALCOHOL VINI, in order to the obtaining of true Tinctures for Men and Metals. For all Stones that have good fixt colours, are not therefore fit to have their Tinctures extracted; because some of the Precious Stones are too costly, though we should only make use of their Fragments. Some will not submit to any Operation, viz. Granates, Saphires, Rubies, Jacinths, Emeralds, Turquoise, & etc., though they abound with much fixt Tincture; whereas all those Stones which are high of colour, and suffer themselves to be dissolved, are proper for this work, because without proceeding Solution, it is impossible to extract the Tincture from hard and compact Bodies: Wherefore we must make choice of Stones that are soluble, and abound with fixt Tincture, viz. Green and Red Jasper Stones, LAPIS LAZULI, and the Black MAGNESIA which contain abundance of Solar Tincture. All Stones likewise that are high coloured, and break smooth like Glass, whether found on Mountains or in Brooks, are good for this purpose.

It was because of this Solar Tincture abounding in the Jasper Stone, that the Ancients preferred it before SOL, as containing a most high and excellent Tincture. A very rich Tincture may also be extracted from the LAPIS LAZULI; and from the Black MAGNESIA, (which is not costly) a richer. Let us therefore take this despised Stone in hand, and see how easily its Tincture, by means of our ALCOHOL VINI may be extracted, and what uses it serves for, as well in Physicks as Alchemy.

#### **THE PROCESS.**

Rx. One pound or two of black and ponderous MAGNESIA, pulverize the same, and dissolve it in our Universal Stone-Water, wherewith all hard Stones may be dissolved, and thou wilt have a Solution of a Grass-green-colour, filter it, and in case thou hast proceeded aright, the undissolved FACES will be of small quantity.

Now is thy Solution ready to have our ALCOHOL VINI poured upon it, in order to the extracting of its Tincture, and carrying it over the Helm.

N. B. That notwithstanding the Solution be at first of a green colour, yet the Spirit of Wine in Distillation comes over yellow as SOL. And when the Spirit of Wine is kindled under a large head, the pure MERCURY of the MAGNESIA ascends with the flame, which is of great use in Physick; and a Blood-red Liquor stays behind, being not only a Tincture for the Bodies of Men and Metals, but also by means of the same may Crystals be tinged with several fair colours, so as to resemble Precious Stones in all things, except hardness. I dare not set down here the manner of applying this Tincture to white Metals, he to whom God vouchsafes this Tincture, will easily find out the use of it.

As to the Physical use, this Tincture opens Obstructions of the Liver, Spleen, and Lungs: The white MERCURY come over with the Flame is an excellent Medicine, strengthening the Heart, Stomach, Head and Reins, and a great Remedy against the Gout. In a word, he that is Master of this Tincture will find much more in it than I have here hinted.

In like manner, as hath been said of the MAGNESIA, we may proceed with other Stones, to extract their Tinctures, all which have different properties, according to the nature of the Stones from whence they are prepared.

We proceed now to shew, how by means of our ALCOHOL VINI the Tinctures or Essences of Minerals and Metals, without any preceeding Solution, or other preparation, may be easily brought over. The way is thus:

Rx. What quantity you please of any Sulphureous Marcasite, whether of MARS, VENUS, JUPITER, SATURN, LUNA, or SOL, make them red-hot in a Crucible in a Wind furnace, and then put them red hot as they are, into my second Distilling Furnace, fitting a large Receipient thereto, and pour them to the quantity of about an Ounce of our ALCOHOL VINI, closing the Furnace again immediately; by this means the Spirit of Wine will enter into the Stones, yet because of the great heat will not long continue there, but ascend and carry over the Metalline Spirit with it; which done, pour upon them another spoonful of Spirit, which when come over, pour on another, repeating this as oft as shall be needful. After that the Marcasites or Metalline Stones are grown cold, they must be made red hot again, and proceeded with as before, till a sufficient quantity of the Metallick Spirit be obtained. Then burn away the Spirit of Wine, and there will remain a glorious Essence of Metals, which thou mayest make use of, according to thy best knowledge.

One thing I can assure thee, that this is the easiest way to obtain Metallick Spirits in quantity. And though the Process appears plain and simple, yet more may be discovered and attained thereby than many would imagine. I know what I write, though it may be every Man will scarcely understnad me; which is very fitting, to the end these great ARCANA may not be prostituted to the Unworthy. He, who cannot make Metallick Spirits according to this way, may dissolve the Metals themselves in proper Dissolvents, pour Spirit of Wine upon them, and distil their Essences, which he may then make use of, as his understanding shall guide him.

I have already declared, that Metallick Spirits, when poured together, do Mellorate one another. I shall add no more at present, having already declared too much to the Unworthy, and for those that fear God, they will be further assisted from above, and let to the desired end.

In like manner may the Essences of all common Stones, Pebbles, Metalline Stones, coloured Earths, & etc. be extracted without any foregoing preparation; for which God be praised for evermore. AMEN.

In the same way we can obtain the Essences of many other Mineral Subjects, without any preceeding preparation, especially of such as are Volatile, viz. Kobolt, Arsenick, Orpiment, Bismuth, Zink, LAPIS CALAMINARIS, and the like Realgars, from which we may distil very poisonous, but withal admirable, Spirits, in order to the Melioration of Metals. We may also take the same course with compact Metals themselves, and distil their Spirits without any foregoing Solution, viz. we must file them small, make them red-hot, and put them into the Distillatory, and then proceed as before hath been said with the Marcasites, and the Metalline Spirit will come over with its natural smell, taste and colour, in which Spirits great wonders lie hid, but are of greatest use in Meliorating of Metals. Read what PARACELSUS writes to this purpose in his Book called VEXATIO ALCHYMISTARUM, where you'll meet with what will satisfie you in this matter. Consider well of what I have said, and thou wilt find more than I dare set down; for it is no small or common thing to obtain the pure Souls of Compact Metals, without any foregoing Solution of their Bodies.

N. B. Those Metals which are molten with Minerals, being filed, and proceeding with them as aforesaid, afford a Spirit higher in colour, and of a stronger smell than simple Metals. Take an instance from Brass, of which if you lay a piece upon a red-hot Coal, it will send forth a bad stench, or



put Coals into a Brass Chafing-Dish, and you'll perceive the same; which bad smell proceeds from the LAPIS CALAMINARIS which is joined with the Copper, the said LAPIS CALAMINARIS being a volatile and stinking Mineral. So likewise when COPPER is made white by the addition of Arsenick, it stinks much worse than when it is joined with LAPIS CALAMINARIS, as being much more poisonous. This stinking fume which proceeds from Brass, though it be a Spirit, yet is not without a Body, and may be called a spiritual Body, or Bodily Spirit. These fumes are hurtful to the Brain and Heart; and therefore a wise Man endeavours to catch this Volatile Spirit, and to turn it to a true fixt Tincture, fixing white Metals into a permanent Yellow; as the stinking fume of White Copper, made so by ARSENICK, may be reduced to a Tincture, which will tinge Red Copper into White.

I have said enough here, he that hath ears to hear, let him hear. He, who desires to know more concerning those METALLICK Odours, may read BRACESEUS; where he will find, that from them the Philosophers Stone, or highest Medicine against all Diseases of Men, and Metals may be prepared: Of which, elsewhere I may have occasion to treat further.

It remains now to discover, in what manner the Medicinal tinging Spirits, or Souls of Stones, are to be extracted, wherewith great Honour and Riches may be obtained in the Practise of Physick. The Process is the very same, as with the MARCASITES; for when white Pebbles and Chrystals, or coloured Stones, as JASPER Stones, LAPIS LAZULI and the like, being first made red hot, have our ALCOHOL VINI poured upon them in a convenient Distillatory, the Spirit of Wine carries over their several Colours, which Tinctures are of great use in Physick. In this way, we may get a Spirit from Lime stones, which is most subtil, and strong as any other whatsoever.

As for Corals and Pearls, they are not to be made red hot (because their Virtue is destroyed by strong Fire) but only heated, and pour Spirit of Wine upon them, by which means the Spirit of Wine will bring over the Essence of Corals of a curious red Colour, and that of Pearls white as Milk.

The Stones that are found in Fishes, Crabs eyes, so called need only to be pulverized, without heating them, and in abstracting the Spirit of Wine from them, we obtain all their Virtues; which Spirit of Wine being afterwards separated therefrom, as I have taught, or according to my new invention burnt away, we shall get the true Magistery of these Stones,

being a pleasant SALT, full of Virtues, and without any thing of Corrosiveness. This SALT is the true Magistry of these Fish-stones. The like true Magisteries may, without the assistance of any Corrosive, be prepared of Coral, Pearls, Mother of Pearl, Cockleshells, and the Egg-shells of some particular Birds, as also of soft Stones, such as LAPES LYNCIS, JUDAICUS, & etc. Let no Body, think strange, that I make mention here of Egg-shells, amongst the rest; seeing it is certain, that they have their Original from Stones, as Experience teacheth us, for when Hens are cooped up in the Winter time, in places where they cannot meet with Sand, or small Stones, they lay Eggs without shells. Wherefore Egg-shells are not to be contemned, for when according to my Instructions they are reduced to Magisteries, they are of great use in curing the Stone and Gout: And are used with extraordinary Success, to hasten the Birth in Women, strengthening both Mother and Child, and helping to expel the After-Birth.

Swallows Egg-shells, may easily be had, forasmuch as after they have hatched their young, they cast them out of their Nests, and afford an excellent Medicine against the Falling Sickness. The Egg-shells of the Wag-tail would be yet more effectual to this purpose, if they could be got, for no Bird is subject to the Falling Sickness, but it: For being caught, and running about with other Birds in the Winter, it's oft seized with the Falling Sickness, his Feet stagger, his Head and Tail tremble, and at last falls on his Back, but continues no so long, for rising again, he plucks out some of his Feathers, and thereupon immediately recovers, and runs about, eats and drinks as before:

Of whose Feathers, since their Egg-shells are not to be got, a Magistry may be prepared against that Distemper.

They who know, that great Virtues are contained even in natural superfluities, will not wonder at my treating here of Egg-shells and Feathers. Some great Philosophers have set down the way of making the Philosophers Stone of them; amongst the rest, a certain Author, writing concerning Mans hair and Egg-shells, concludes thus: **THOUGH THESE MATTERS MAY SEEM TO BE VERY STRANGE AWKWARD, YET WHO IS THERE THAT KNOWS ALL THINGS, & etc.?**

Many other things as Subjects might be hinted, from whence Magisteries may be prepared, but I think it needless, he who set upon the work will easily find many more, than I have mentioned.

I shall only, by the way, take notice, that the common Magisteries of the APOTHECARIES Shops, are no Magisteries, but mere dead, unprofitable Powders.

We now proceed to the Preparation of Vegetables and Animals, which being of different Natures, must also differently be prepared. As for Instance, OPIUM (which is a tough Juice, and cannot be pulverized) must be cut in thin slices, and laid on a Tin Plate before the Fire, or any other convenient way, to be dried, and then powdered; which done, we must pour upon it some of our ALCOHOL of Wine, and after a short digestion distil it, by which means we shall get it's most subtil Essence; and, if afterwards we burn away the Spirit of Wine, part of this Essence will ascend with the MERCURIAL Water, and other part stay behind. The former of these, viz. the Volatile MERCURY of OPIUM is so powerful, that when only smelt to, it is better In effect than common LAUDANUM OPIUM taken in substance. The Red Liquor, which remains behind in the Cup or Dish after the Spirit of Wine is burnt away, may be taken inwardly. That which remains in the Glass Body after Distillation is of no great use, and may be cast away; yet if any one will take the pains to dissolve it in common WATER, filter, and after reduce it to the consistence of Pills, perhaps he will not find it much inferiour to the common LAUDANUM OPIATUM. The Oil which remains in the Cup is of very excellent Virtue, as having past the Purgatory Fire of the Spirit of Wine, whereby it is much corrected: Wherefore also we find, that this Oil is wholly deusted of that loathsome Smell that is in OPIUM. But yet the MERCURIAL Virtue, which ascends together with the Flame, is far better than that which stays behind, not only in Virtue, but because being in the form of a clear WATER without Taste or Smell, it may with the more ease be taken by the Sick. The said Oil may also with Saffrom, and the Narcotick SULPHUR of the VITRIOL of VENUS be thickened and reduced to the Consistence of Pills.

This Medicine is of great use, for such as are in pain, and want their due Rest, removing the one, and procuring the other: And no Body can be ignorant, how necessary Sleep and Absinence are, to preserve Health, as well as to remove Diseases.

According to this way, we may extract the Virtues of all vegetable Subjects, and greatly exalt, as well as correct them, where need is.

N. B. HENBANE and TOBACCO, this way prepared, afford NARCOTICKS not

inferiour to OPIUM. ALOES, MYRRH, and SAFFRON handled in this manner, make an Elixir PROPRIETATIS, ten times better than that described by PARACELUS or HELMONT: For our ALCOHOL VINI brings over only their purest Essence, which is afterwards yet further exalted through the Flames of the Spirit of Wine. According to this method, a Man may prepare from Vegetables excellent Cordials, CEPHALICKS, strengtheners of the Stomach, NEPHRITICKS & etc. which in their effects will far exceed the Common. Only we are to observe; that when we have a mind to prepare an universal Medicine, we need not to meddle with Vegetables or Animals, which are Grandfather DEMOGORGONS green Cloak, forasmuch as a little piece of his Heart, is far more valuable than his whole Cloak; wherefore he that would prepare an universal Medicine, of greater Virtues than all Vegetables and Animals contain, let him take a part of this DEMOGORGONS Heart, Concerning which, if the Reader desire further to be satisfied, let him peruse a Treatise of the incomparable Philosopher JOANNES BRACESEUS, OF THE TREE OF LIFE; where he may be informed, who this DEMOGORGON is, what his clothes, and what the inmost Blood of his Heart are.

Now by the way, to speak a little of this DEMOGORGON, we are to understand, that the Ancients always described their universal Work, not plainly so, as to be apprehended by every one, but wrapt up in Riddles and Allegories; all of them pointing to this DEMOGORGON, who has his Seat in the Center of the Earth, having a rusty Coloured, and green Cloak cast about him; which in plain terms, is nothing else but the Central Fire, which God, when he created the World, placed there as an everlasting vivifying Fire; by means of which quickening Fire, not only Metals and Minerals are produced, but also all Herbs, Plants and Trees: Upon which Account, the ancient Philosophers have described this DEMOGORGON, to be the Grandfather of all the Heathen Gods, that is METALLICK Subjects, and an Upholder of, and Provider for all things that are within, as well as without the Earth; for all things proceed from one Original, viz. this DEMOGORGON. Concerning which, SEE THE TWELFTH TREATISE OF SENDIVOGIUS.

Metals and Minerals, are as it were the Shirt, or inmost covering of DEMOGORGON, whereas Vegetables and Animals, are but his Cloak, or upper Garment. The Ancients have writ much concerning this DEMOGORGON, attributing to him, not only the Generation and growth of Stones and Metals, but declaring him to be the Father of those living Spirits, which

are often found in the Mountains, where Mines are, especially of SOL or LUNA, about which, if the Reader desire to be further satisfied, let him read George Agricola HIS TREATISE CONCERNING SUBTERRANEOUS LIVING CREATURES.

To return then to our DEMOGORGON, I say, there are found some contemptible Minerals, in which all the Virtues of Vegetables and Animals lye concentrated, which Minerals take their Original from the purest Heart-blood of DEMOGORGON: Such Minerals as these we are to take in hand, if we would prepare an universal Medicine against all Diseases, as well as a Tincture, to melorate all white Metals with great Gain and Profit. We are also to observe, that such an universal Medicine, may easily, with little Charges, arid in a few days, be prepared: For the Minerals themselves cost little or nothing, the Dissolvent is very cheap, and the burning Spirit is not Chargeable, so that an Universal Medicine, to meliorate Vegetables, Animals and Minerals; may be made with the Charge of an Angel; which, certainly, is a strange and wonderful COMPENDIUM. All this may be done with the help of our Spirit of Wine ALCOLISATUS, without which the Essence of these Minerals cannot be brought over nor be made perfectly sweet and fine, without enduring the Purgatory of its refining Flames: Wherefore, also our ELIAS ARTISTA, or SALT of Art, wherewith we acuate our burning Spirit, and make such a wonderful MENSTRUUM of it, may well be called the Monarch of SALTS. And to demonstrate, that such a Medicine prepared of Metals or Animals, with the help of our SALT of Art joined with the Spirit of Wine, is not only able to cure all the Diseases of Men and Metals, but also of Vegetables, appears first from hence, that an universal Medicine can scarcely, or at all be prepared without the Concurrence of Vegetables and Animals: For which reason the Philosophers say, that their Stone is Vegetable, Animal and Mineral; if then the universal Medicine be made up of these three, we must conclude also, that it is Master and Commander over them. The use of this Medicine in the several three Kingdoms, is as follows. When by means of our TARTARIZED Spirit of Wine, thou hast brought over the pure Essence of a Metal or Mineral, and separated the Spirit of Wine from the METALLICK Essence, by burning it away, then the said Essence stays behind in the Cup or Dish, wherein the Spirit of Wine was burnt away, and may without any other Preparation be made use of, for the Cure of all curable Diseases. But when we have a mind to make use of this Essence, for

the meliorating of Metals, we must first ferment it with common SOL or LUNA, for without this, the Soul or Quintessence of Metals can have no ingress into Metals, so as to unite with them in a Fire of Fusion. We are also to note, that when this METALLICK Essence is fermented with SOL, it becomes a SOLAR Tincture. It is also to be observed, that when we take two parts of SOL, and one of LUNA for our ferment, we shall have a Red Tincture, and so on the contrary, if we make use of two or three parts of LUNA, to one of SOL it will only be a white Tincture, because the predominant Metal determines the Tincture. But he who hath once obtained a well prepared Quintessence of Metals, will easily know the ferment and way of applying it, for a due application is of great moment in this matter. I have known some, who had extracted good Tinctures from MARS and ANTIMONY, but understood not the way of fermenting them, that is of joining their ferment without their Tinctures; neither did they understand the Inceration, that is, the way to give to your Tinctures, easie Fluxibility and Ingress, so could not arrive at their desired End. Were the World worthy of it, I could set down an easie, cheap and short way, to extract much SOL out of VENUS, by which means every one that is somewhat skilled in Distilling, Melting and Cupelling, might have a Rich and inexhaustable Mine in his own House, but it is much better to be silent, than to strengthen Men in their Pride and wickedness.

But to return to the Medicinal use of our Tinctures, we are to take Notice, that the Red Oil, which remains after the burning away of the Spirit of Wine in the Cup, is fittest to make a METALLICK Tincture of: But the MERCURY or Celestial VITRIOL, which mounts with the Flame of the Spirit of Wine, is the most proper Medicine for human Bodies: For this pure MERCURIAL WATER is the true and best WATER of Life, wherewith, not alone Men, but also other Animals, yea and Vegetables too, may be cured of all Diseases, and Evils incident to them. And forasmuch, as the highest Medicine of Vegetables is the Nourishment they draw from the Earth, the warmth of the Sun, and fruitful Rain, and that on the contrary a dry and barren Soil, and want of the cherishing heat of the Sun and Rain, are the Death of all Vegetables, it is apparent, that there can be no better Remedy to keep off the Death of Vegetables, than this our sweet cherishing, and vivifying WATER of Life, or Celestial SALT: For when any Seeds of Vegetables are steeped therein, and set only in Sand, they immediately

shoot up and grow: And having this effect upon Vegetables, we have the less reason to doubt of its cherishing, and vivifying Virtue on human Bodies, as indeed there cannot be a better Medicine to rid the Body of Man, of all manner of Diseases than this Universal Blessed WATER of Life, or heavenly Rain WATER. When we attentively consider Nature, we find, that the Life and growth of all Vegetables, Animals and Minerals, is Originally from the Air, or an Airy Volatile Spirit. Thus we can make all hard Stones and Metals grow as it were in a moment, by means of such a volatile Spirit, concerning which, I have spoken in the Second Part of my Furnaces.

This sudden growth of Stones and Metals, I have many years since shewed to some of my Friends, who greatly admired the same, but could not comprehend that reason thereof. Now therefore, to satisfie the Searchers after truth, I declare, that all growth, whether in the MICROCOSME, or MACROCOSME proceeds from a Spirit, or Volatile SALT, arising from two contraries, viz. an ACID and an ALKALI; for when an ALKALI, and an ACID Spirit meet, they cause an Effervescence, during which, there proceeds from them both a very subtil Spirit, which has the Nature and Property to make all things grow. If a Man takes this Spirit inwardly; it procures and preserves health; if it be joined to an Herb, it makes it to grow and shoot up suddenly. With this Spirit we can make an Herb grow from its Seed in the midst of Winter, (but it must be in a warm Room) so as it may be seen to grow; which my self have performed more than once. And to make it appear, that this swift growth only proceeds from a volatile Spirit, produced by the strife of two contraries, I'll give this instance; pour one Pound of Oil of VITRIOL, upon one or two Pound of calcined TARTAR, not at once, but by degrees, and at several times, and it will cause a great strife and Effervescence, cover the CUCURBIT with its Head, and give Fire in a Sand Furnace, by which means a very subtil volatile Spirit comes into the Receiver. If before this Work be undertaken, a Stone hath been dissolved by the calcined TARTAR, and a Metal in the Oil of VITRIOL, then the Spirit, which proceeds from them, will be much more powerful; because the Virtue both of the Stone and Metal comes over with the Spirit. In this manner may a volatile Spirit be had from all ACIDS and ALKALIS.

To demonstrate this further, that the growth of all things proceeds from the strife of two contraries, take this instance: Dissolve some Iron or Copper in Spirit of SALT, or Oil of VITRIOL, draw off the Phlegm, in

which Distillation none of the ACID Spirit will come over; because it is joined and concentrated with the Metal, animating and disposing it to shoot up and to grow swiftly, so as the eye may perceive it grow, like a Tree with a Body, Boughs, Branches, and Twigs. Take this Spirit of SALT or VITRIOL, concentrated by the MARS, as soon as you have taken it out of the Furnace, whilst it is yet warm, and break it into little Bitts, about the bigness of Pease (if you should suffer it to grow cold, it would by attracting the Air, suddenly run into an Oil PER DELIQUIUM.) These pieces of animated MARS, must be joined with its contrary, for which you can choose nothing better than a Liquor of Flints prepared in the same manner, which I have taught in the second part of my Furnaces. The Glass, wherein you put this Liquor of Flints, must be of the same wideness at the top, as the bottom, and about an hand-breadth high, and filled with the said ALKALIOUS Liquor, to which, put your ACID concentrated by the MARS, laying the pieces orderly a thumbs breadth from one another, and place the Glass, where it may not be shaken or joggled. As soon as these contraries are thus joined, they begin to act upon one another; but forasmuch, as the one of these contraries is concentrated by the MARS, and become hard, it cannot mingle it self with its adversity, or destroy it, so they only vex and anguish one another, in doing which, a warmth ariseth between them, and the one contrary pusheth the other to shoot and grow; the hard and dry part, viz. the animated MARS drawing so much moisture from its contrary, the Liquor of Flints, as makes it heave and begin to grow in form of a Plant, with Root, Stock, Branches, and Twigs, very pleasant to behold, the growth being very swift, so as within an hour and an half, or two hours at the most, the whole Glass is filled with little iron Trees, which grow harder and harder, and when they are hard enough, (which will be in the space of twenty four hours) then the Liquor of Flints must be let out from it through a hole, left on purpose in the bottom of the Glass, and the Plant, or little Tree, remains. If we desire to make a more pleasant sight of it, we may take several Metals, and make them grow up like a Tree; MARS affords a dark brown, VENUS a green, SATURN and JUPITER and MERCURY a White and Grey, LUNA a Blue, and SOL a Yellow Colour. Minerals also give different Colours from Metals; LAPIS CALAMINARIS grows not into Trees, but into the resemblance of Mountains and Rocks of a White and Greyish Colour.

If we have a mind to make Stones to grow, we proceed thus, first we



melt the Stone, whether White or Coloured, into a transparent Glass, and pour it forth into a Copper Bason, where it will flow broad and thin, and will be the fitter to be broke into small pieces as we desire. Which peices we place as before in a flat bottomed Glass before described, which must be full of an ACID Spirit mixed with water, so as it may neither be too sharp, nor too weak; for if it be weakened with too much water, it will not retain strength enough to make it grow; and if the ACID be too sharp, it will dissolve the ALKALIZED Stone, where fore great care must be taken, as to this particular.

N. B. The MAGNESIA gives a Blood-red Tree, and much more beautiful than any of the Metals: Only observe, that Metals may be made to grow with less trouble than Stones.

From what hath been said, it appears beyond dispute, that the growth of Vegetables, Animals and Minerals (Stones not excepted) proceeds from two contraries. I could easily make this out more amply and fully, but having treated of the same in other parts of my Writings, I shall let It rest here.

## **An Appendix or Corollary.**

I have in the foregoing Treatise declclared the use of the SALT of Art, both in Physick and Alchemy, and have set down nothing, but what my self have experienced. What I have writ concerning our ALCOLIZED Spirit of Wine, is also the very truth: And tho' what I have here set down might seem to suffice; yet I cannot, before I conclude this small Book, but mention a much greater Gift of God, than that of which I have spoken here, viz. that God hath vouchsafed Mankind, for preserving their Health, a Subject, wherein the Powers and Virtues of all Vegetables, Animals arid Minerals are summed up and united together; which Subject may be had in all places for nothing, and however contemptible it may seem to the ignorant, yet it is the matter of the highest Medicine in the World. Every Man can have enough of it from himself, needs therefore not to go to another for it. ADAM and EVE our first Parents brought this matter with them out of Paradise; yea, every one brings it along with him from his Mothers womb.

Let no Man imagine, that I speak here of Urine, or Mans Dung, it is something else, and more despised than either of them, so that a proud Man will scarcely light upon it. I say, if a Man know this Subject, and how to make use of it in Physick, he may well account himself happy, as needing nothing of all that is in the World besides, in Case he hath only strength, place, and convenience to prepare the same. The Subject costs nothing, and the Preparation requires neither Glasses, Coals nor Furnace. I commend this Subject to Physicans above any other in the World, the Preparation being easie, and without Charges, and may be finished in a few days: So that the knowledge of this Subject, and its easie Preparation, ought not to be looked upon, as an invention of Man, but as a wonderful, and undeserved Gift of God, reserved only for those, who despise the World with all its Vanities, renounce the Devil and all his Works, and avoid the Company of wicked Men, his adherents.

Finis